

## Horace Preston and his Alleged Owner.

Letter to William Reese, No. 160 Sharp-street, Baltimore.

Sir: The public prints inform me that you have recently laid claim to the man Preston, and have gained possession of him as your property. Concerning your agents in this nefarious business, I have only to say, now, that I leave them with the public, which keeps "a book of remembrance," and will not fail, ultimately, to reward them according to their deeds.

But I have some special reasons for addressing you, which will appear soon. You will remember that I was your guest and enjoyed your hospitality four days and nights in succession, about four years since, while on my way to our General Conference at Pittsburgh, Penn. I have ever been grateful to you for the hospitality extended to me; and my return was a pleasant one. Our intercourse was friendly, and our worship together delightful. It was my privilege to preach in the Washington-st. and Wesley Chapele, on the Sabbath; and you made my stay with you the more delightful, because you appeared and conversed like a kind, humane, Christian man.

I cannot think that I am violating any rule of propriety or courtesy by making public some of your declarations—your professions and promises. These were not "private and confidential," nor were they made in your solicitation. They were your own, and in whole and in part, voluntary. I made a few "notes by the way," and therefore do not depend on memory for the facts I am about to publish.

You introduced the subject of Slavery in conversation, and in the most plain and direct terms expressed your disapprobation of the whole system and practice; but confessed yourself a legal but involuntary slaveholder. You said you became a widower, several years before, and married, again, without caring or thinking of the fact that this second wife was the daughter of a slaveholder. After a time, her father died and your wife became the owner, by inheritance, of several young slaves. This, you told me, was a cause of much perplexity to both your wife and yourself—and you often conversed together about it, and were of one mind, not desiring to own that kind of property, and, being on principle, opposed to it. You said it was perfectly understood and agreed that the slaves should all be made free as fast as they should arrive at the proper age. This second wife died also, leaving you to carry out her desire in this matter; and this you assured me you should do, as it was your own desire, and in accordance with your own convictions of right.

To convince me more fully of your own opposition to Slavery, and your determination to do the will of your deceased wife, you told me that two of those slaves, the only males among them, had already gone off! You said you were glad they had gone—that you knew their whereabouts—had seen them several times since—said they were fine fellows, doing well, and you would never trouble them.

To set your opposition to slaveholding in a still stronger light, you related an incident which to me, was peculiarly interesting:

A slave-trader had purchased several slaves in Baltimore, one of whom was personally known by you. After the sale and before the trader was ready to leave with his gang, this man was missing—having in some way become acquainted with the transaction. Search was made for some days, but he could not be found. In the mean time, his friends besought you to buy him, and prevent his removal to the South and his separation from those he loved. You told them you would not be a slaveholder; and besides, you might never find him if you should purchase him. They gave you assurances that he should be produced, and their entreaties so wrought upon you as to induce you to offer the trader \$200 for the man at your own risk. The bargain was closed, you took a bill of sale and returned home. Shortly the man was in your house, full of gratitude and willing to be your servant forever. You said to him, "I shall charge you \$200, and as that as you pay me I will give you credit. When you have paid me that amount with such interest as may accrue, you shall have your free papers. Go, and do the best you can." And you assured me that the whole was paid in 18 months. The man was made free, and still resides in Baltimore prosperous and upright.

Now, Sir, it was on the strength of such statements out of your own mouth, voluntarily made, that I wrote you that letter, some months after; giving you credit for sincerity, and honouring your nobleness of soul! In that letter I volunteered a word of advice—Reminding you of the uncertainty of life and your inability to foresee what might be the disposition of your heirs, I entreated you to execute deeds of emancipation for all those slaves, both at home and abroad, to take effect at such times as you judged would be to their advantage. In this way you could shield them from all eviler than you should have gone to the grave with her whose will you declared to me you should sacredly execute. That letter had not been written, nor that advice given, had I not believed in your sincerity and honest intention to do the right, yourself and your wife being the judges of what right is.

Judge, then, of my surprise, if you can, when I learned that you had sent your son to New York to identify Preston as your property—that you had forgotten all your declarations to me of your views of humanity and right—that you had disregarded the repeated will of your departed wife, by which those slaves came into your possession; and had torn the man from freedom—from the bosom of his earthly partner and from his child.

On the strength of your professions and promises, I have often argued with my Northern friends in behalf of a class of slaveholders who are made such by the force of circumstances. I have insisted that they are good men—hating slavery, and doing all they can for the good of the bondman. But your action in the case of Preston has sealed my lips. How can I ever urge that plan again? As I have often referred to Wm. Reese, as a living witness of the humanity and moral uprightness of a class of slaveholders; so Wm. Reese will hereafter be called upon the stand before the world-jury to prove just the contrary! As you have volunteered to prove that no reliance can safely be placed upon such professions by that class, I shall do my part to make your testimony as public as possible, and hold up to the gaze of an indignant world

this humiliating truth. I turn in utter despair, from the task of defending any class of slaveholders; and as I love truth, even though it covers some men with infamy, I have here presented Wm. Reese, as he professed to be in 1848, and as he is in 1852.—Let the public "look on this picture; then on that."

But, Sir, you profess to be a Christian man—a worshiper of Him "who hath made of one blood all the nations of men"—a follower of Him who condensed one-half of the Great Moral Law into this brief precept, "Thou shalt love thy neighbor as thyself." Moreover, you belong to the M. E. Church, and profess to be a follower of that John Wesley who has recorded "words as hard as cannon balls" against all slaveholding, placing it "exactly on a level with man-stealing." Still more, you are or were a class-leader in that church which says, "No slaveholder shall be eligible to any official station, when the civil law will allow of emancipation, and permit the liberated slave to enjoy freedom." Being a minister in that same church, and possessing the facts recorded above, I claim the right to speak; and should I be silent, I should deserve to have "my tongue cleave to the roof of my mouth."

But, what will you do with that man?—Will you keep him in your brick-yard, where you can be a daily witness of his longing for freedom, and of his agony while separated from his wife and child? Or will you sell him to the accursed trader in humanity, and consign him to more wasting toil, and an early death in some more southern locality? Once, if your word can be taken, you humanely interposed to save a man from this latter doom. You, and secured his freedom on easy terms for him, though at some risk for yourself.

But whatever you do with Preston, I charge you to remember your conversation with me for I have written it in my "Notes by the Way," which my children may read, and show to others hereafter! Nay, it is within the "book of remembrance" before God; and you will meet it "before the great white throne," when "the dead shall be judged out of the things which are within the books." You and I will meet then, both here and there I am ready to testify that you denied all right to the man whom you have since so cruelly wronged. At that tribunal you will meet that deceased wife, who, according to your own showing died in the belief that the slaves which she unwittingly brought to you, would be freed by your act! There, too, will the man Preston appear, not in the relation which he now holds to you, but on a level with yourself in station and right. And that child, will be seen the wife widowed; and that child, orphaned, by you!

Possibly the Fugitive Slave Law will not then be in force, nor extend its power into that kingdom where the Judge of all the earth presides! That unjust and inhuman enactment may not then be advocated by Busted, and unjustly executed by Morton. And it is quite possible that "holy men who gave scripture for the deed," will have learned a better morality than they taught here, which served as an opiate to consciences like your own.

But I leave you, and all your agents, and all your sympathizers, whether North or South, to Him who judgeth righteously. I write under a weight of mental anguish, which would lead me to use harshness. But I remember that "the wrath of man worketh not the righteousness of God." I will not even adopt the language of the Archangel, and say, "The Lord rebuke thee!" But I may and will say, the Lord have mercy on you, before the time shall come when "he shall have judgment without mercy, who hath showed no mercy."

For the substantial facts which I have stated, I refer you and the public to Rev. Elisha Adams, Presiding Elder of Dover District, New Hampshire Conference. He was my fellow-guest at your house; and though I have had no communication with him since the close of that General Conference, yet he shall be my witness.

R. M. HALL.

Pastor M. E. Church, Schenectady, N. Y. April 12, 1852.

Washington Correspondence of the T. Democrat.

Watson's Claim—History of it—Outrage—Vote.

WASHINGTON CITY, April 17, 1852.

GENTLEMEN: When a government or people once swerve from the plain principles of moral and political rectitude, and assume a policy at war with humanity, the effects and consequences reach forward to an indefinite period of time. The Florida war with its inhuman murders and revolting practices is still felt in its consequences by this nation, and Government is still engaged in carrying out a policy equally opposed to justice and to the best interests of the people.

The claim of the slaveholder James C. Watson, of Georgia, was passed upon last week in the House of Representatives.

You may recollect that in October, A. D. 1833, General Jessup entered into a contract with the Creek Nation of Indians who agreed to furnish six hundred warriors, to assist in murdering the Seminoles and capturing slaves. For their services they were to receive pay and rations, "and all the plunder they might capture from the enemy."

This barbarous stipulation would probably have been rejected by any other tribe of savages in our country save the Creeks, who are said to be more inhuman than any others. They were fitting instruments of this slaveholding government, to be used in that slave hunt.

The Indians were divided and attached to different battalions of our own troops, and these combined forces captured one hundred and three negroes. By an order from the War Department a register of all slaves was kept showing the names of the supposed owner of each, together with the name, age and sex of the slave.

There were many slaves captured and their names and ages and sex registered, together with the names of their supposed owners. In the last column of the Registry is a note saying that two of them were said to be property of Col. Gen. Humphrey, and that one other had been purchased from the whites by an Indian. She was represented as seventy years of age, and was the only one shown by the Registry as being a Seminole slave. And this Registry was the only legal evidence exhibited on the subject. But on this point the sayings of individuals, not under oath, was made to overrule the official registry.

The Indians and free negroes were sent west. About the time they were to start, Watson purchased of the Creeks their claim to all the "Seminoles slaves," to whom they were entitled under their contract with Jessup. He failed to get them, however, until they, with the Indians, were landed on the territory west of Arkansas. Thither he sent his agent with orders from the War Department to all our military officers in that region to assist him in catching the negroes, provided they could do so without bloodshed.

This could not be done, and Watson failing to get his hands upon the negroes, modestly asked Congress to pay him for all slaves that he could not catch! The claim has been pending some twelve or fifteen years. It had often been before the Committee of Claims. From that Committee it was removed, not one of whom was in favor of its passage, in 1842, and put into the hands of the Committee on Indian Affairs, over whom James Cooper, now Senator from Pennsylvania, at that time presided. This Committee reported in favor of the claim. Subsequently, perhaps in 1845, while Governor Vance, of Ohio, presided in the Committee of Claims, this case of Watson's was referred to them and they reported a bill for his relief.

It came up in the House for consideration, Mr. Dickey, of Beaver, Pa., spoke against it, and the friends of Watson were content to let it rest among the unfinished business. It again came before the House some three weeks since, and was discussed a part of two days, and finally passed on Friday of last week by a vote of 79 to 53.

It is perhaps the most flagrant example of Northern servility on record. The first question for the members to determine was as to the significance of the word "plunder," used in the contract. All agreed that horses, cattle, kettles, blankets, and hogs were included in the term; but some Northern members appeared to doubt whether it included men, women and children. But a portion of Northern Whigs and Democrats gravely decided that colored men and colored women were legitimate plunder.

The following is a list of the Northern members who voted for the bill:—Messrs. Appleton, Seudder, Mass.; Brooks, Dean, Hawa, Sherman, Sutherland, Martin, N. Y.; Hibbard, Peaslee, N. H.; Chandler, Mc Nair, Kline, Robbins, Andrew Parker, Pa. Stuart, Penniman, Mich.; Taylor, O.; Price, N. J.

The next question was whether a Brigadier General has constitutional power to convert prisoners of war into slaves! These Northern Representatives voted that they had.

Then came the question whether such an inhuman and barbarous contract ought to be sanctioned by a Congress of professed Christians, and these Northern men voted in the affirmative.

Then a more embarrassing question arose, What have we to do with this purchase of slaves by Watson from the Creek Indians? To this it was replied, that our Commissioner of Indian Affairs approved the sale, and therefore the nation was bound to make up Watson's loss, and these Northern men voted.

On looking over the debate, I do not find that a single Northern or Southern member expressed the least indignation at being compelled to sit in that hall and legislate on the price of human flesh. On the contrary, most of those who spoke expressed a desire to regard the case as though it were a claim for cattle or swine. No one denied the right in this Government to deal in or uphold the traffic in mankind. I believe however that Mr. Stuart, of Michigan, was the only Northern man who bowed so low as to openly advocate the claim. Some four years since, he moved, in the House, a reconsideration of the vote by which the claim of Pacheco for a slave had been rejected, and made a speech in favor of his motion. That case was assigned to the tomb of the Capulets, and this case coming up he gave full evidence of his unimpaired servility by advocating this claim of Watson's.

In order to use him to the best advantage, the slaveholding Speaker placed him in the Chair at the time the bill last came in Committee, and he well performed the infamous task assigned him, by refusing the floor to every Northern member who was supposed to be in favor of human freedom, and giving it to the friends of the bill. When reported to the House the previous question was called, and all further debate was cut off. I ought to say that Judge Newton, of Ohio, John W. Howe, of Pa., and some others had studied the case thoroughly and were anxious to expose its absurdity, but they were not permitted to speak upon it. I ought also to say that Mr. Sweetzer, of Ohio, opposed the bill manfully, though he had but small opportunity of examining it.

It has yet to undergo the ordeal of the Senate, where there is no previous question, and I trust that Northern men will be heard in that body.

I wish that every laboring man in the free States could be fully informed of the manner in which he is thus compelled to contribute to his hard earnings to make up the speculation of this slave-dealer.

Yours.

SLAVE CASE POSTPONED.—In the U. S. District Court, on the 14th inst., the case of Oliver et al. vs. Cauffman et al. was opened by H. M. Watts for the plaintiffs. The motive in entertaining the slaves, he said, was to be judged of from the fact of defendant's secreting them, and their being carried away at night in defendant's wagon, covered up with straw. The evidence, he said, would be that the thirteen slaves belonged to the plaintiffs, and constituted two families, a majority of whom were children; that they were secreted in the fodder barn of Cauffman, and when traced there by the agent of the owners, he admitted they were there, and showed them to the agents on the night they were clandestinely carried away in Cauffman's wagon, by carrying a lantern in the barn; that he knew they were slaves, as well as to whom they belonged, and where they came from, having been informed of these matters; that they were taken from Cauffman's to the barn of his brother-in-law, Stephen Wesley, and thence no trace could be had of them.

After the case had progressed thus far, it was discovered that plaintiff's counsel had omitted some of the parties in their declaration, which had already been amended, and on objections being made to further amendments, by Messrs. Wm. B. Read and D. H. Brown, the Jurors were discharged and the cause continued.—When it will again be brought to trial, we do not know, but presume the plaintiffs do not mean to "give it up so."—Pa. Freeman.

The jury that condemned the Polish Brothers in Philadelphia, commenced their proceedings in the jury room with prayer.

## The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOLOUROUS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, MAY 1, 1852.

EXECUTIVE COMMITTEE meets May 2d.

## The Northern Slave Market.

The Journal of Commerce and other slave catching advocates, are doing what they can to transfer the slave market, from Baltimore and Charleston, to New York and Philadelphia.—Whenever a victim is seized and delivered by their diabolical law and equally diabolical agents, they with a sanctimony that would honor any Pharisee whose Jesus ever rebuked, propose to purchase him from the doom to which they have themselves assigned him. In accordance with this standing rule of theirs, they proposed that the opponents of the fugitive law should purchase Preston from the tender mercies of the Methodist Class Leader to whom they had sent him. Fifteen hundred dollars, we are told would do it. A cute way of inducing the friends of freedom to pay the fees of Busted and Martin. The Class Leader, demanding \$1,100 as the price of the man, \$400 for his recovery.

The New York Evening Post, illustrates the beauty of this measure by the history of an Irishman, who having broken a countryman's arm in a fight, charitably went round with a subscription paper for his relief. In answer to the suggestion that as he had himself done the mischief, he should pay for the cure, he replied, that if "those who professed sorrow for his suffering comrad, could just show they were not big hypocrites, by putting down the money."

The Post thinks the enemies of the law can afford to be called "big hypocrites" by these imitators of Paddy, for several very good reasons, and in this we concur. Because,

Preston has travelled north once—and might find the road again and perchance as the pilot of a numerous company. Because the New York market is too dear. The money asked for, Preston would buy a whole family in some other. Because the purchase would make slave catching profitable—profitable to the claimant, who asks 100 per cent more for his damaged chattel in this, than he would think of asking in any southern market, and highly profitable to all the menials he employs. It would multiply the Busteds and Curtises—the Klines and Martins, and thus still more endanger the security of all the colored people of the country. "Millions for war, but not one cent for tribute."

## Bishop Hedding.

The decease of this patriarch of methodism, has called forth a multitude of eulogies from press and pulpit. We object not to this publication of the virtues of the dead. It may perhaps, provoke to love and good works. But for the same reason, the errors and faults of the dead should also be presented, especially if they have relation to great common interests. What ever Bishop Hedding may have done for Episcopal Methodism, or popular piety, he has done great disservice to the cause of human liberty. His talents and influence were most zealously and effectually devoted to the defence of the christianity of slaveholders, and to the advocacy of their fellowship by all christian churches.—The True Democrat asks:

"Was Bishop Hedding a disciple of Wesley's? Denominationally, he was so, we know; and he may have been so in sentiment, in heart. But in respect of some of the mightiest topics of practical morality, we know that no two men ever differed more widely from each other, than did Bishop Hedding and John Wesley. For the latter pronounced American Slavery to be 'the sum of all villainies, and slaveholders as inadmissible to the communion of Christians as other pirates'; while Bishop Hedding fellowshiped, and advocated the fellowshiping slaveholders; maintaining, that Methodists might and do hold Methodists as chattel slaves in perfect accordance with the golden rule of Jesus Christ.

"In defence of these opinions, so antipodal to those of Wesley, we once knew Bishop H. to occupy several days, before many hundreds of clergymen and laymen under his episcopal care. That he was honest in his strenuous advocacy of them, we could not, as we gazed on his venerable form, entertain a doubt. And that was the saddest thing about it all. Could we have been assured of his defending such views not without some twinges of conscience, the assurance would have been a relief to us, as furnishing a new reason for hoping he would one day abandon them. Whether or not he did abandon them, we cannot say, and regret that we cannot. But, if we at all learn that he adhered to them to the last, the information will not at all surprise us. Neither, shall it make us deny, that Bishop Hedding may have been as pious a man as was ever the sainted John Wesley." How should it! The Rev. John Newton, generally deemed so remarkable for his piety, is said to have engaged in the African Slave-trade as the best thing he could do for the salvation of Negro souls.

"But while we may not deny, that Bishop Hedding was as honest and as pious as his 'brother Wesley,' we will say, that the latter's teachings have, in our judgment, done the world more good, than it will ever have derived from the former's honesty and piety, or from the piety and honesty of all the saints in the calendar who may have held it to be Christ-like to make mince-meat or merchandise of men."

It seems to us that the piety and honesty that can, in these days, "make mince-meat or merchandise of men," is not worth this disclaimer of the Democrat. Honest if they were, it had

been better for the world had all pronounced them knaves, for then the "villainies" and "piety" they advocated and fellowshiped had not been disguised and extended by their sanctimonious prayers and sermons.

Mrs. E. Oakes Smith, will visit Cincinnati, about the first of May. She also proposes visiting Cleveland. We hope she may find it convenient to attend the Massillon Convention, on the 26th of May. The Freeman says of her labors in Philadelphia, "She has effectually commended the cause of Woman, to not a few of the people of this city, and won for herself many warm friends."

Encouraging.—The Industrial Congress of New York, an institution devoted to the free land and the labor interest, has almost unanimously, adopted the following resolution, condemning Commissioner Morton. Heretofore the class represented by the Congress, have been quite cautious about compromising their cause, by any decisive action against slavery or any of its concomitants. We rejoice in any indications, that they are taking broader and truer views of the questions of land and labor. The white laborers of one portion of the Confederacy can never attain desirable independence and intelligence, while aiding to chattelize the working men and women of one half the nation.

"Resolved, That this Congress views with feelings of alarm and indignation, the recent action of Commissioner Morton, in the case of one Preston, claimed as a fugitive slave; the said Commissioner having refused to Preston the right to prove his freedom."

They have also under discussion a resolution condemning the Fugitive Law as follows:

"Resolved, That this Congress re-affirms its hostility to the Fugitive Slave Law, and earnestly deprecating its enforcement, call upon all who claim to be, or would be free men, to exert their utmost power to procure its repeal."

## Notices.

Sartain's Magazine for May is out as good as over. The best recommendation we can give of it, is to recommend to our readers the amusing article by George S. Burleigh on our last page.

Buchanan's Journal of Man.—The April, No. of this publication, is principally devoted to clairvoyance and spiritual communications.—Its Editor avows his conviction, not only of the phenomena, but also the spiritual origin of the communications. And his object, in this as in his phrenological investigations, is carefully to ascertain facts, and independently to utter his convictions in regard to them. Those who desire information in regard to man's mental constitution will do well to obtain this novel and interesting work.—Edited and published by Dr. Joseph R. Buchanan, Cincinnati; two editions are published, one containing 384 pages per volume—the other 576. The former at \$1.—the latter \$1.50 per annum.

Dickson's Household Words.—A most interesting publication. See advertisement.

Capital Punishment.—A Bill has passed the Pennsylvania Legislature, providing, that no warrant for the execution of any person convicted of a capital offence, shall be issued, until one year after conviction. It also provides that the Jury in any case of capital conviction, may recommend the convict to the mercy of the court; and any convict thus recommended shall be sentenced to imprisonment in the penitentiary, for a period not less than 12, nor more than 18 years. It is thought that it will become a law if so it will be in fact an abolition of Capital punishment in Pennsylvania.

Lewis Ford and Lucy Stone have been lecturing very successfully in Connecticut and Rhode Island.

Rochester Invitation to Those Attending the Annual Meeting.

ROCHESTER N. Y. April 22d, 1852.

Editor Anti-Slavery Bugle—

Dear Sir—The Anti-Slavery friends in our city earnestly hope that there will be large numbers present from your vicinity and also from a distance to attend the Annual Meeting of the American Anti-Slavery Society on the 10th of May. We propose to do all possible to find homes for those who come, and I write this in behalf of the friends to say to all from abroad, that on arriving here, if they will apply either at the Store of Isaac Post, No. 4 Exchange Street, or the Insurance office of Daniel Anthony No. 9 Arcade, they will be sent if possible, to places where they will be hospitably entertained during their stay.

Your Friend,  
G. B. STEBBINS.

We see it reported that Louisiana, has repealed the law requiring the imprisonment of colored seamen visiting the State. It provides that passports shall be given, authorizing them to land.

Schools in California.—In eleven out of the 28 counties of the state of California, there are no schools. California may dig gold—but others will possess it unless she builds school houses—and pays teachers.

Fearful Wreck.—A British Steam vessel, the Birkenhead, was wrecked on the 26 of February, on her way to the Cape of Good Hope. She had on board some five hundred officers and soldiers besides women and children. Upwards of 300 men were lost. The women and children were all saved.

J. G. Whittier, is suffering from a severe and prolonged indisposition.

## Whig Caucus.

"We shall soon have a North," says the Pittsburgh Gazette. If the south require a candidate pledged to the finality of the compromise—let them go, says the Tribune. And so says others. But what is this important principle, on which Whigs are at length making a stand, and for the maintenance of which they are exhibiting such unwonted firmness and virtue?

The south demands the execution of the fugitive law, and a public pledge that it shall be done. These virtuous Whigs reply, the law is law, and we will obey it and our candidate shall execute it. But as to the public pledge, we will never make it. Unpledged candidates, or dreadful alternative, none at all. They are no such unprincipled renegades, as to support Fillmore and Webster who have publicly degraded themselves by their pledges. No; Scott is their man. True he has pledged himself personally and by letter, to the entire satisfaction of all the south, except the faction which is committed to the Union party. His correspondence has been published and all know it—He will execute the law to its very letter, as all Whigs know; so that all this valor is exhibited not against the kidnapping and abduction by law, of our citizens; but against the public pledge to do it. The law is to be executed, let who will be the candidate for president.

The Whig congressional Caucus held its final session on the 20th ult., when the Northern Whigs made exhibitions of this Spartan firmness and virtue. Resolutions were offered in favor of the compromise. The discussion waxed warm. Threats were freely offered. The President, Mangum, of North Carolina, deciding the resolutions out of order, as the business of the meeting was only to fix the time and place of the National Convention. Mr. Marshall said:—(We copy from the T. Democrat.) "The Chair has decided that the Compromise principles of the Whig administration are out of order. This then is no place for Whigs."

Mr. Gentry of Tennessee, then rose. Said he:

"I will make one more effort to save the unity of the Whig party. I will offer a resolution in substance, that in fixing the time and place of holding the Whig National Convention, the Compromise be held final."

Another angry discussion. The Southerners were violent. Mr. Gentry appealed kindly at first, to the North; but at last grew indignant. One Southern member left with taunting remark, and defiant step. Then another; and another, until only three Southern States had representatives:

Mr. Outlaw wished it be understood that if the compromise resolutions were to be thrust out of the Whig Caucus, it was thrusting him and the Whigs whom he represented out; and he then withdrew.

Mr. Moore, of La., said that such action ruled the southern Whigs out of caucus, and then he and his colleague, Laundry, withdrew.

Mr. Brooke, of Miss., said he would like to know, before he went to the Whig National Convention, what company he would keep, and he left.

Mr. Strothers said the whigs of Virginia had, in substance, instructed him to leave the caucus if the compromise was thrown out, and he left.

Mr. Cabell said that the previous decision of the chair had caused many southern whigs to be absent to-night; but he and others had come, hoping the reversal of such decision. The confirmation would leave the caucus with only northern men, and but eight or ten southern whigs. He withdrew.

Mr. Clingman, after some remarks, left. Also, Mr. Williams, of Tenn.

Mr. Gentry made some few remarks, and left.

Mr. Morehead, of North Carolina here arose, and said with deep solemnity.

"I have stood behind to see whether the whig caucus would not adopt the compromise. North Carolina will not vote for no man unless pledged to sustain it."

Mr. Dickey—

"I endorse my colleagues declaration."

Mr. Cullom, of Tenn.—

"I say the same of my State."

On motion of Mr. Sackett the time and place was fixed. Upon a division between Baltimore and Pittsburgh, the former received 31 votes, and the latter 18, showing but 49 present.

After the Southern men left, Mr. Stanley defined his position at length. Unless, said he, the Whig party stood upon the compromise, no candidate could receive the Southern vote.

A sharp controversy ensued between Messrs. Brooks, Stanley and Truman Smith, and the caucus separated amidst great excitement.

Near midnight, and previous to adjournment, Mr. Mangum said he apprehended a manifesto from the retiring Southern members, and in that case desired authority to re-convene the caucus. The authority was given.

This explosion, to be sure looks rather threatening for the unity of the Whig party. But no danger of that as yet. Whigs have great facility in supporting "nominations not fit to be made." They will be equally facile in getting over the slight difference that now separates them.

The New York Mirror says:

"The Almighty has plainly nominated Daniel Webster for the highest office on earth. It remains for the Americans to ratify the nomination, by electing him to the Presidency of the United States!"

Doubtless this is true, of the God that the Mirror worships. But spoken of the God of nature and of freedom it is blasphemy.

The Post Master General has instructed his deputies to look out for those publishers who violate the law by circulating hand bills in their Newspapers. The penalty is a fine of fifty dollars.